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Biography.

MEMOIRS OF MR. LANCASTER B. DUSINBERY, AND HARRIET HIS WIFE,

The latter of whom departed this life, February 6th, 1824, and the former the 23d of the same month.

As the death of this pious and happy couple happened so near together, the funeral discourse for both was preached at the same time, namely, Feb. 29, 1824, in John-street church. We shall, therefore, in these Memoirs, present the reader with the substance of the discourse as then delivered, enlarging a little the extracts from Harriet's Diary and Letters, and also inserting a few items in relation to Lancaster, which were not in possession of the writer at the time the discourse was delivered. The following words were selected as the foundation of the funeral discourse:

2 SAMUEL i. 23.

Lovely and pleasant in their lives, and in their death they were not divided.

The circumstances which suggested the choice of these words as the foundation of our present discourse, seem to justify their use on the present occasion. The premature, in human estimation, deaths of our sister Harriet, and of our brother Lancaster B. Dusinbery, which happened within seventeen days of each other, and which were so unexpected to their friends, excite sensations similar to those which moved the sorrowful heart of David when he received the news of the death of Saul and Jonathan, especially in his touching apostrophe to Jonathan:—"O my Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me."

If it might be ever said in truth of any two persons, that they were lovely in their lives, it may certainly be affirmed of our departed brother and sister Dusinberr; whether they be considered as individuals—whether in respect to their personal appearance,—their mental accomplishments,—their intercourse in society—their spiritual attainments—Or whether they be considered in the most endearing of all other relations, that of husband and wife.

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That we may be convinced of the truth of these remarks, let us inquire,

1. What is requisite to constitute real loveliness in life.

A person may be said to be lovely when he is possessed of those accomplishments which are calculated to excite the love and esteem of others. Hence we say of a beautiful object, it has a lovely aspect. The face of nature, clothed in the sprightliness of spring, presents a lovely appearance—The fragrance of the rose, the beauty of the tulip and the pink, the opening blossoms of fruit-bearing trees, the verdure of the fields, the freshness of the mountain tops, all enlivened by the rays of the setting sun after a vernal shower, present to the eye of the admirer of nature a beautiful and therefore a lovely aspect; and in admiring nature in those glowing and lively colours, the Christian spectator extends his views to Him who 'made the round world and all things therein;' as possessing all those excellencies which render Him lovely and beloved by all who truly behold Him as He is.

But it is to human beings chiefly that the present subject, and much more the present solemn occasion, directs our attention. Were we to describe a person every way lovely, we should say it is one possessed of a mind well informed by science, enlightened and sanctified by religion; and whose person is free from those deformities of nature which render personal appearance disgusting. Much of personal charms may appear, arising from a cultivated mind, from a truly Christian temperament and religious deportment, where merely bodily charms are wanting. But where all these are united, and are made to display themselves in gentleness and meekness of deportment, in obliging and affable conduct; and more especially in acts of justice and mercy, and true zeal for the honour and glory of God; there especially are found those charms which make their possessor every way lovely.

But there is a station, which, being filled with suitable candidates, and its duties religiously performed, reflects a still brighter splendour around the heads of those who fill it, and which, on this account, renders them doubly beautiful and lovely—I mean the station of married people. If there be any one station on earth more enviable than another, it is that of a married couple, who have been united from reciprocal attachment, who love and are beloved—whose hearts glow with love and gratitude to God, and to their fellow men; who strive to make their mutual attachments lasting by mutual endeavours to please—to discharge all duties with fidelity—and who bear each other's infirmities without exposing them;—who steadily draw each to other by reciprocal acts of justice, and affectionate conduct.

'Here virtue thrives as in her proper soil;
Not rude and surly, and beset with thorns—
But gentle, kind, by culture tam'd, by liberty refresh'd,
And all her fruits by radiant truth matur'd.'

In the domestic circle, enlivened, sanctified, and directed by such a head—I say head, for 'they twain shall be one flesh'—there is found every ingredient of human happiness. If an off-spring crown the union, the tie of connubial affection binds them still closer, while an increase of duties and cares, only tends to keep alive a recollection of the mutual bonds of increased and perpetual attachment; and while the temporary pains and continual cares and burdens of the wife and mother accumulate, the tenderness of the husband and father, softens and tempers the stern inflexibility of a ruler, and blends the imposing dignity of authority with the sympathy of a kind and tender nurse.

On the other hand, while the necessity of maintaining the dignity and authority of a Husband and a Father increases with the multiplication of dependent children and domestics, the softness and tenderness of the female, the conjugal and maternal virtues, blend with the sterner virtues of parental authority, and produce an amiable and lovely mixture of firmness and meekness, which insures order and tranquility in the family circle. On such a family God looks down with approbation, imparting peace and happiness, and all that wisdom and grace essential to direct in

'all time of need.'

While the conscientious husband and wife thus endeavour to mix their souls together, that they may unite in one all the virtues essential to constitute a wise and faithful Head, a sense of their many infirmities, proves the necessity of mutual forbearance, and a conscious dependence on divine aid makes them assiduous at the throne of grace. Hence the altar of God is not the last thing, nor the least valued, as an article of their household furniture. The morning and evening sacrifices are not forgotten, nor offered with a frigid indifference, but with a feeling heart, and

with a fervency of devotion.

Nor is attention to business considered unessential to domestic happiness. Industry and economy are the inseparable companions of piety and good sense; and they are no less essential to domestic peace and prosperity, than fervency of devotion is to the growth of the soul in grace. Indeed both the one and the other marks the conduct of those whose usefulness in society is known by probity of conduct, by justice in contracts, or by munificence in deeds of charity. I think a husband and wife, a father and mother, characterized by these virtues, must be lovely in their lives. Must it not have been the contemplation of such a household, that inspired the poet when he penned the following lines?

'Domestic happiness, thou only bliss
Of Paradise, that has survived the fall!

—Thou art the nurse of Virtue, in thine arms
She smiles, appearing, as in truth she is,
Heav'n-born, and destined to the skies again.'

On the present occasion, we think we can present you with an example of persons, in whom were concentrated those excellencies which are supposed necessary to constitute real loveliness. That you may be able to judge of the truth of this remark, we will present you with a sketch of their characters, whom we shall simply distinguish by the names of HARRIET and LANCASTER, introducing the former first, because she first took her flight to

glory.

HARRIET, was the daughter of James and Catherine Donaldson, and was born Nov. 10, 1802. Her parents gave her an early and a pious education, blending the habits of industry with intellectual improvement. Her diligence in acquiring knowledge in all the useful and ornamental branches of a female education, enabled her to make that progress which qualified her, in a very eminent degree, to discharge those duties in a more mature age, which resulted from her filial, social, conjugal and maternal relations. In all these relations, she indeed shone with a lustre which sets off the excellence of the female character to the great-

est advantage.

Though always possessed of an amiable disposition, and was early taught the obligation and utility of religious worship, to which she constantly attended; and was also remarkable for her filial duty, so much so that her father remarked to me, he was never under the necessity of resorting to correction to insure obedience; yet we do not find any thing special in her religious views until at the age of fourteen, when she was awakened at the funeral of her Grand-Mother. Being now convinced of the necessity of justification by faith in Christ, she earnestly sought with many prayers and tears, until she found redemption in His blood, the forgiveness of sins, according to the riches of his grace. was in October of 1816. She immediately joined the Church, walking in the fellowship of the saints, and in the comforts of the Holy Ghost. Indeed, such was the fervency of her piety, the gentleness of her manners, the purity of her morals, as well as the amiableness of all her deportment, that she gained the confidence and fellowship of all who had the happiness of her acquaintance. On this subject I can speak from personal acquaintance, having often witnessed, in the commencement of her Christian pilgrimage, her struggle of soul, and the spirit of devotion and sound discretion, by which she was actuated. Her peace and joy were not of a transient nature, quickly hot and quickly cold again, but they were steady and calm as a summer's evening, emitting a constant beam of pure light and heat.

But we shall best be able to judge of the exercises of her mind from her own words; for it seems that she occasionally recorded, having her own benefit in view, the exercises and progress of her

mind in religious things.

Nov. 10, 1818, she says, "I desire to be truly thankful to my heavenly Father for his goodness in sparing my unprofitable life to the present time. This day I have completed my sixteenth year. And what have I done to glorify my Maker? Nothing! I have spent much of my time in seeking for honours and pleasures in the world; but did I ever find them? No! They were like phantoms which eluded my grasp. I have enjoyed more real happiness during the few weeks that have elapsed since I was brought to the knowledge of sins forgiven, than I ever did before. O what sublime enjoyments are the portion of the sincere Christian."

It appears that this notice was made not long after her conversion; and that she had not yet ventured to acknowledge Christ in His ordinance; for on the 27th of the next month, we find the following item, which, while it shews the tenderness of her conscience, exhibits a mind deeply impressed with the duty of commemorating the dying love of the Lord Jesus:—

"This day, after many doubts and fears, I ventured to approach the table of the Lord. I drew near with fear and trembling. My heart almost sunk within me lest I should partake unworthily. I did indeed halt between two opinions. I dared not disobey the pointed and dying command of my Lord and Master; and yet I hardly knew how to obey, feeling such a deep sense of my unworthiness. A sense of duty, however, prevailed; and God fed me with the manna of His love."

Having thus publicly acknowledged her Lord and master at His table, she found her spirit greatly strengthened to do His will. But it was not only in the use of this profitable means of grace that she found spiritual benefit. She greatly relished the word of God, and was always punctual in her attendance, honouring those who announced it as the servants of Christ. This is evident from the following extracts from her private diary:—

"Feb. 28, 1819. O how has my soul been refreshed this day while waiting before the Lord in the appointed means of grace. This morning brother B. spoke from these words, "Knowledge puffeth up, but charity edifieth." He shewed how necessary knowledge was in many things, and how useful when used to the glory of God; and he also spoke in a beautiful manner of the blessed effects of charity on Christian communities. He afterwards administered the Lord's supper. O! what a glorious season. Surely it was none other than the house of God and the very gate of heaven to my soul. In the afternoon brother C. spoke on the Parable of the Vine. He exhorted us in a very feeling manner to abide in Christ at all times—O what a faithful labourer is he in his Master's cause. Many, no doubt, will date their awakening and conversion from hearing him preach. O may the services of this day be deeply impressed on my mind."

The following remarks will shew with what godly jealousy she watched over her spirit, and that she also was sometimes in heaviness through manifold temptations.

"March 21. I went to the house of God this afternoon; but fear I was but little benefitted. I felt an unusual deadness and coldness. I prayed the Lord to remove it, which He in a measure did. O merciful

God! forbid that I should feel such stupidity of mind again.

"In the evening I heard brother B. on these words, The Lord God is a sun and a shield. The Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly. I felt pleased when I saw him ascend the pulpit, because his preaching has always proved a great blessing to my soul; but when I heard the words of his text, my feelings were inexpressible. Last evening when I opened my Bible, these words were the first on which I cast my eyes. They were peculiarly appropriated to my feelings, and were deeply impressed on my mind."

After giving a general outline of the sermon, as was her usual method in noticing such seasons, and observing the blessed effects it had upon her soul, she says,

"O Lord! Help me to walk uprightly. Help me to eye thy glory in all I do and say."

Nor was it under the preaching of God's word only that she took such delight, and received such benefit. She also speaks of the spiritual consolation which she derived from attending her class-meeting, making honourable mention of her leader, as a man deeply devoted to God. But we have not room to extend our extracts much farther. The following, however, will shew how ardently she thirsted after a full redemption, after perfect love.

"God has, of late, been calling me to cut off the right hand, and to pluck out the right eye. My rebellious heart was almost ready to refuse; but I have been enabled to bring my mind to this resolution—That all my spiritual foes shall be slain at the feet of my Redeemer. Since then the enemy of my soul has suggested a variety of difficulties and discouragements; but I desire to be thankful to God that He gives me strength to resist, and that He supports me under them all; and I find a secret satisfaction in doing the will of God. Although He may see it proper to withhold the joys of His salvation, yet peace—heaven-born peace, is the portion of those who do His will." "God will, I trust, enable me to love Him with all my heart. I feel this to be the greatest desire of my soul. For this I feel willing to make any sacrifice the Lord shall require of me. And if we enjoy such sweet peace, and such communion with our heavenly Father now, what shall it be when all the corruptions of our hearts are destroyed."

These extracts are sufficient to shew that this child of grace, was lovely in the eyes of God. If any thing more were necessary, the following covenant, the words of which were borrowed from Dr. Doddridge, and adopted as her own, will be fully sufficient.

" New-York, Feb. 8, 1819.

"Eternal and ever-blessed God! I desire to present myself before thee with the deepest humiliation and abasement of soul, sensible how un-

worthy such a sinful worm is to appear before the sacred Majesty of Heaven, 'the King of kings and Lord of lords;' and especially on such an occasion as this, even to enter into a covenant transaction with thee. But the scheme and plan is thine own. Thine infinite condescension hath offered it by thy Son; and thy grace hath inclined my heart to accept of it. I come, therefore, acknowledging myself to have been a great offender; smiting on my breast, and saying with the humble publican, 'God be merciful to me a sinner!' I come invited by the name of thy Son; and wholly trusting in his perfect righteousness, entreating, that for his sake, thou wilt be merciful to my unrighteousness, and wilt no more remember my sins. Receive, I beseech thee, thy revolted creature who is now convinced of thy right to her, and desires nothing so much as to be thine. This day do I with the utmost solemnity surrender myself to thee. Hear O heavens, and give ear O earth.' I avouch the Lord this day to be my God; and I resolve, to declare myself this day to be one of his covenant children and people. Hear, O thou God of heaven, and record it in the book of thy remembrance, that henceforth I am thine, entirely thine; I renounce all former lords that have had dominion over me, and I consecrate all that I am and all that I have, the faculties of my mind, the members of my body, my worldly possessions, my time, my influence over others, to be all used entirely for thy glory, and resolutely employed in obedience to thy command as long as thou continuest me in life; with an ardent desire and humble resolution to continue thine through the endless ages of eternity, ever holding myself in an attentive posture to observe the first intimations of thy will, and ready to spring forward with zeal and joy to the immediate execution of it. To thy direction also I resign myself and all I am and have, to be disposed of by thee in such a manner as thou shalt in thine infinite wisdom judge most subservient to the purposes To thee I leave the management of all events and say without reserve; Not my will but thine be done-Rejoicing with a loyal heart in thine unlimited government, to do what ought to be the delight of the whole rational creation. Use me, Lord, as an instrument of thy service! Number me among thy peculiar people! Let me be washed in the blood of thy Son! Let me be clothed with his righteousness! Let me be sanctified by his Spirit! Transform me more and more into his image! Impart to me through him every needful influence of thy purifying, cheering and comforting Spirit! And let my life be spent under these influences, and in the light of thy gracious countenance, as my Father and my God, and when the solemn hour of death comes may I remember this thy covenant well ordered in all things and sure, as all my salvation and all my desire though every other hope and enjoyment is perishing! And do thou, O Lord, remember it too. Look down with pity, O my heavenly Father, on thy languishing, dying child! Embrace me in thine everlasting arms. Put strength and confidence into my departing spirit, and receive it to the abodes of them that sleep in Jesus, peacefully and joyfully to wait the accomplishment of thy great promise to all thy people; even that of a glorious resurrection and of eternal happiness in thine heavenly presence. And if any surviving friends should, when I am in the dust, meet with this memorial of my solemn transaction with thee, may they make the engagement their own, and do thou graciously admit them to partake in all the blessings of thy covenant,

Father, and the Holy Spirit, be everlasting praises ascribed by all the millions who are thus saved by thee, and by all those other celestial spirits in whose work and blessedness thou shalt call them to share.—

Amen and amen.

HARRIET DONALDSON.

"Being fully convinced that this covenant transaction which I have extracted from Doddridge is far superior to my own, I have substituted it in place of my former one. O that the Lord would enable me ever to keep in mind the solemn obligations I am under to love and serve him."

Of her filial affection, were her affectionate parents permitted to speak, they would, as I have already heard them, say much. It was evinced on all occasions, both before and after her conversion to God, and both before and after her marriage. How highly she honoured and valued them, may be seen by the following extract of a letter directed to them while she was on a visit in the country,

"I feel sensible, my dearest parents, that under my Creator, I owe my all to you; and I here render my thanks and acknowledgements to you for your kindness and affection bestowed on me, and I hope I may be able so to conduct myself as never to cause you a moment's pain."

May 24, 1820, she was married, no doubt in the Lord, to Mr. LANCASTER B. DUSINBERY. Alluding to this circumstance, in a letter to her parents, she observes,

"It is a source of satisfaction to my mind, when I reflect that I have always felt a disposition to consult you in affairs of moment, and to abide by your opinion, and especially in the important step of marriage; that step which removed me from under your more particular care, your judgment had great weight with me. Although I am blest with the kindest, the best, and most affectionate of husbands, yet I should feel unhappy had I the painful reflection of having acted contrary to your wishes in this respect."

These remarks lead us to notice the affection and respectful attention she always manifested for her husband, whom she had received as from the Lord, and who was every way suited to her feelings and views.

"I feel," says she, "that I have abundant cause of gratitude for innumerable mercies received from the bountiful Giver of every good and perfect gift, among which I enumerate the having pious parents, who taught my youthful feet to tread the courts of the living God, and my infant tongue to lisp forth the praises of my Redeemer; and also the having a companion, whose aims, wishes, and pursuits, are so congenial to my own."

In a letter to a female friend, she adverts to the same circumstance.

"I feel," says she, "daily that I have cause for renewed praises to my God, for bestowing on me the greatest of earthly blessings, a kind, tender, and affectionate husband. I tell you, my dear Fanny, my happiness since my marriage has exceeded my best expectations. My dear companion often says that he fears his happiness is too complete to be lasting. I fear that mine is." (How prophetic!) "But I am thankful that I can repose my cause in the hands of an all-wise Creator, who knows what is best for me."

The following extract of a letter, which she wrote to her parents while on a visit to the relatives of her beloved husband, while it evinces the same ardent affection for him, likewise shews that she knew how to relish the beauties of nature, to admire the sublime evidences of the Creator's skill, and to behold and adore him through them all.

"It will doubtless afford you pleasure to learn that I am very pleasantly situated. The relatives and friends of my own dear Lancaster, treat me with the utmost kindness and affection. The most part of the time since I left you, I have spent at Cornelius Dusinbery's. His house is built on a rock just at the foot of Snake-Hill. The prospect from the front is beautifully picturesque. The celebrated Hudson, meandering beautifully along, enclosed by lofty mountains, its surface covered with vessels of various sizes, with their sails spread to the wind, has a very sublime and elegant effect upon the contemplative mind. The land prospect is also highly delightful. As far as the eye can reach, it alternately beholds fields in the highest state of cultivation, groves and woodlands, in which the hand of nature vies with the hand of art.

"The orchard a little above the house, is a favourite place of resort for me. In the centre is a large smooth rock, to which I retreat every day, when there, after an early tea, and remain until the curtains of night veil creation. The view is rather more extensive from the rock than from the house. The steeples and tops of some houses at Newburgh can be discerned very plainly through the trees. The vicious might derive pleasure from scenes like these; but how is pleasure heightened, even to rapture, when in the midst of such delightful objects, we can exclaim in the language of Cowper—'My Father made them all!' The beauties of nature always have a tendency to 'lead me up to nature's God;' but more eminently when on my Rock, where I contemplate the attributes of the great Creator and Preserver of universal nature, have I been permitted, weak, unworthy, and unfaithful as I am, to hold sweet converse with heaven. Oh! wonderous condescension.

" 'My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss!'

"That these visits may be so transforming to my nature, that I may be assimilated into the divine image, assist me, my beloved parents, by your prayers—and be assured that I am fully of the opinion that the best manner in which I can repay your kindness is to remember you at the throne of grace."

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That she also possessed and enjoyed the social affections in a high degree of refinement, a refinement heightened and purified by the fire of Christianity, is fully manifest to all who knew her. Your speaker has often witnessed in the social circle of Christian friends,—for these were her chosen companions—her desire to please, to edify, and to make all around her happy. It is true she did not descend to that light and vain conversation which the giddy multitude think necessary to enliven society. Her's was the conversation of a disciple of Christ, ministering grace to the hearer. It was, however, only to a few chosen, spiritual friends, that she fully embosomed her heart, and exhibited those celestial charms arising from communion with God, and which so interest and captivate the heart of the experienced Christian. A few extracts from letters directed to a highly valued female friend and correspondent, will evince that she knew how to estimate the value of The whole of the letters from which these extracts are made, breathe such an ardent spirit of piety, such warmth of Christian friendship, and such deep humiliation before God, that they are well worth perusing; but room, on the present occasion, will only permit a few extracts:

"Often," says she, "when the last rays of the setting sun are gilding the western horizon, does my mind rove to Wilton, where I fancy I see sister Keeler sitting or kneeling in some lonely retreat, adoring the God of all her mercies, and enjoying sweet union and communion with her heavenly Father, an enjoyment far surpassing all the transitory pleasures this world can afford." "I have often wished," she observes in another letter to the same person, "for a female friend with whom I could correspond on religious subjects; and that God whose Hand I behold in all His dealings with me, has granted this privilege also, blessed be His holy Name. O, my dear sister, the goodness of God to me knows no bounds."—"If to do was as present with me as to wish, a great part of your time would be taken up in perusing my letters. I thank you, my dear friend, for the warm wishes of your heart for my happiness."

But the fire of divine love which burnt so steadily and ardently, could not be pent up in her own heart, nor be confined to a narrow circle, but it burst forth like a vehement flame, enlightening and warming all around her. Of the truth of this, the following communication, furnished by one who knew her well, and who knows how to estimate real worth, will abundantly shew.

" New-York, February 27, 1824.

"MY DEAR BROTHER,

"I find it both pleasing and profitable to my mind, to recollect the exercises of our dear departed sister, Harriet Dusinberr, as far as it was my privilege to become acquainted with them. If you can find any thing in these recollections that will assist in unfolding her character so as to attract the attention of her young acquaintance and engage them to imitate her virtues, I am willing you should use them as

you think fit.

"My first acquaintance with our deceased friend, commenced in a female prayer-meeting held on the north side of the town several years ago. Here she, with her friend, Ediza Higgins, was in the habit of attending. Though both young in years (our sister Harrier being then only seventeen) and babes in Christ, yet by the fervency of their prayers and their evident attainments in religious knowledge and experience, they have constrained their sisters in Christ to magnify the riches of di-

vine grace, that shone so conspicuously in them.

"About this time the 'Female Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church,' took its rise. In this vineyard our two young friends immediately entered, and continued zealously to labour until released by their Divine Master. On the decease of her friend, ELIZA HIGGINS, I could not but observe the increased interest and diligence manifested by our sister HARRIET in the concerns of this institution. She was soon called upon by the unanimous voice of her sister Managers, to fill the office of Secretary. In this capacity she most zealously employed her time and talents to advance the interest of the Redeemer's kingdom for three years, always appearing to bear in mind the words with which she closed her First Annual Report of the Society; 'So that, whatsoever our hands find to do, we should do it with all our might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are all hastening.' While her conciliating and unassuming manners won the affection and confidence of her associates in 'this labour of love,' her example could not fail to excite

them to diligence and perseverance.

"In November of 1822, our sister was appointed a Manager in the New-York Female Assistance Society. In this new sphere of action, the same divine principle appeared to influence her proceedings. She frequently expressed the deep sense she felt of the responsibility attached to this duty. She not only sought out means to relieve the temporal wants of her pensioners, but laboured to promote their eternal salvation. Sometimes she would complain that she found it a great cross for one so young as she was to converse and pray with the sick, but she always endeavoured to take it up. She expressed a belief that her engagements in this Society were a means of profit to her own soul. That after visiting the abodes of sickness and poverty, she always returned home better satisfied with her own situation, more humbled in spirit, and thankful to God for his abundant mercies to her. On one occasion I recollect she told me, she began to be discouraged, she saw no fruit of her labour, and she began to conclude she was not qualified for such an important undertaking; but the Lord had recently so owned her weak efforts to serve him, that she was convinced it was her duty to persevere. This manifestation of divine approbation on her labours was in the case of a poor woman, whom she found apparently very near death, and deplorably ignorant of spiritual things. Our dear sister felt great concern for the soul of this poor sufferer. She endeavoured to awaken her to a sense of her dangerous situation,—so near eternity, and so unprepared for death; and after commending her in prayer to the mercy of God, left her with but little satisfaction. In a few days, however, calling to see her again, she was agreeably surprised, to find her deeply

convinced of her situation as a sinner, and crying aloud for mercy. Not satisfied with her own instructions, our sister procured for this awakened soul, the visits of several of her Christian friends; amongst whom was her dear companion. In a short time she had the happiness of seeing this poor woman rejoicing in the love of God, and leaving the world in the triumph of the Christian faith.

"It was with extreme regret our Board of Managers learned they should be deprived of the agreeable society and useful labours of our

dear young friend another year.

"Of her labours in the Sunday School institution, of which she was a Manager for the past year, I cannot speak from personal observation, not being so immediately connected with her in this duty; but from what I have learned from others who were, I believe the same disposition to be useful in her day and generation was manifested, and the same Christian graces displayed themselves in her deportment, which so eminently appeared in her general walk, and attracted the attention and love of all who were acquainted with her.

"In much haste,

"Respectfully submitted by your friend, &c. "MARY W. MASON."

The above communication has introduced our beloved HAR-RIET-to our notice as Secretary of the Female Missionary Society of New-York. Her zeal and activity in the concerns of this Society, were only limited by her means of doing good. The following letter was written to a female teacher of the Indian School at Upper-Sandusky, from whom HARRIET had received a very interesting communication respecting the state of that institution. The reader will perceive in this letter several traits of character worthy of imitation; such as her attention to domestic concerns, in which, indeed, she was exceeded by none-her affectionate regard for her husband, and the watchful jealousy which she constantly had over the exercises of her own heart, marking the smallest diminution of her spiritual enjoyment, as well as thankfully adoring her Redeemer for the bright displays of His love. The letter is without date, but it seems to have been written a little before her confinement with her second child, which was only about three months old when its pious mother died.

"MY DEAR MISS BARSTOW,

"Your kind and interesting favour of March 3, was duly received, and perused with no ordinary degree of pleasure. It should have been acknowledged at an earlier period, but my little family demands so large a share of my time and attention, that I have but little

left for writing.

"I have also, during the past summer, laboured under considerable weakness of body, which, together with many discouragements in my spiritual warfare, and very painful exercises of mind, have made duties which formerly were easy and pleasant appear quite burdensome. In other respects 'my cup runneth over.' I am favoured with the choicest blessings of indulgent Heaven. My companion is one of the most

amiable and affectionate of men; there subsists between us an entire union of sentiment and pursuits. We are blest with one dear pledge of our mutual affection, a little boy in his third year, which, together with an orphan child and one domestic, constitutes our family. Peace and contentment reside beneath our roof. May God in mercy preserve me from growing careless under the profusion of his gifts, and enable me to present myself a living sacrifice, holy and acceptable in his sight. Distinguished as I am by outward favours, happily as I am situated in life, I feel that without the indwelling of the Holy Spirit, without the abiding witness that my ways please the Lord, I must be miserable indeed. I am very sensible that I ought to be more diligent and fervent in those things which make for my eternal peace. God having bestowed in rich abundance the blessings of Providence and grace, justly claims my whole heart. O that I could lay at his feet,

"'A heart in every thought renewed, And full of love divine.'

"Several days have elapsed since writing the above, which, I am happy to inform you, have been days of spiritual comfort and consolation. That cloud which for some time past has almost obscured my Redeemer, is mercifully removed; and, I feel, instead of that restlessness and inquietude of spirit, a calm and inward peace; my mind reposes in God, and I feel a hope that I shall be enabled in future to make the concerns of my soul more particularly the business of my life.

"I know not how soon this frail tabernacle of clay may be dissolved, and my immortal part burst its fetters and soar to an eternity of bliss, or sink to endless misery. How necessary then to live in an habitual readiness to meet the 'King of terrors!' Strange indeed that mortals who cannot ensure one moment of their existence on earth, but are assured that they shall exist when millions on millions of years shall have rolled away, 'surpassing strange,' that they should be so engrossed with the trifles of this life, and make religion merely a secondary consideration! May you and I, my dear sister, strive to make our eternal all the primary object of our lives; and may every other concern be subservient thereto; then we shall be prepared to discharge our relative duties on earth to divine acceptance, and when time is no more with us, to enjoy the blissful presence of our God in a state of endless duration.

"I fear that I have tired you by dwelling so long on my feelings and exercises. I will merely say by way of apology, that I think it well for correspondents to know something of each other's circumstances, and my thoughts seem to have led me in this train. I have, therefore, opened my mind freely to you, wishing that it may be for our mutual benefit."

In another letter to the same person, which appears to have been written about the same time with the above, she has the following observations, which are here introduced for the purpose of shewing the deep interest she took in the Missionary cause.

"The accounts of Missions established in various parts of our world, are truly exhilirating to those whose prayer to God is, that the gospel may take the wings of the morning, and fly to the uttermost parts of the earth: but I believe the Wyandott Mission has been more prosperous by far, than any of which we have heard. We rejoice with you, my

dear sister, that even babes are lisping forth the praises of God. We sincerely pray that you may be comforted, and supported under every trial."

Lay all these circumstances together, and then say, if Harriet was not beloved of God, lovely in her life, in the sight of her parents, her associates, her husband, the ministers of Christ, and in the sight of the poor and needy; even the Indian youth of our forests, as sharers of her bounty, will hail her blessed in the Lord. Before I bring you to the closing scene, and shew that they were not divided in death, permit me to lay before you some circumstances of the life of Lancaster, the husband of our departed sister. From these it will appear, that if he could say of Harriet, Thou art fair, my beloved, yea, pleasant—O thou fairest among women, she might reply, As the apple-tree among the trees of the wood, so is my beloved among the sons—Very pleasant hast thou been unto me, my Lancaster.

He was born on the 13th of June, 1796. His parents were for a number of years, members of the Methodist Episcopal Church, and were in truth, among the first fruits of Methodism, in that part of the country where they resided, viz. the township of New-Windsor, in Orange county. Before any regular circuit was formed they opened their doors to the faithful Missionary, and had preaching at their house. After the formation of the New-burgh circuit, N. B. Mills, and A. Harpending, who were the first regular itinerant preachers in those parts, always found a cheerful welcome at their hospitable mansion. They continued faithful witnesses until their deaths, which took place in the year

1816.

Of his childhood and youth, as well as his conversion to God, the following items have been furnished by his uncle, Mr. LANCASTER S. BURLING.

"My beloved relative LANCASTER BURLING DUSINBERY, was in early youth thoughtful and serious, averse to idle and vain company, and attached to study and the acquirement of useful information; in this respect he far outstripped many with whom he was associated. His mind, however, seems not to have received at this time any religious impressions. It was when in his twentieth year, while listening to the instructions of a dying mother, that he became in some degree alive to the importance of inward religion; and that gracious Lord who opened his heart to considerations so momentous, did of his mercy preserve in him this blessed disposition, and continue the desire of salvation. It was at the Camp-Meeting held on the 21st of June, 1819, in the township of Huntingdon, Long-Island, that all opposition on his part was done away, and Almighty Mercy triumphed in his complete deliverance.— The Saviour of sinners imparted to him that peace which the world cannot give, and enabled him to rejoice with exceeding joy. He immediately united himself to the church, met in class, and continued to evidence that his profession was sincere, by a well ordered walk and conversation."

Of his awakenings, his deep compunction of soul on account of sin, and of his groanings to be delivered, I had a personal knowledge, as he unfolded his mind to me without reserve. His convictions for sin were deep and genuine, and his life after his deliverance, manifested an undeviating attachment to the cause of

religion.

From the date of the following document, which was found among his papers after his death, it appears that this solemn covenant transaction was entered into soon after his conversion. The making such a solemn surrender of himself to God, certainly evinces a mind most deeply impressed with religious truth, and the necessity of being entirely devoted to God, "soul, body and spirit." Here follows the covenant as found in his own hand writing, whether borrowed from some author and adopted as his own, or whether of his own composing, the writer of this memoir cannot determine.

"O most dreadful God! by the passion of thy dearly beloved Son Jesus Christ my Saviour and Redeemer, I beseech Thee accept of thy poor prodigal now prostrating himself at thy door of mercy. I have fallen from Thee by mine iniquities, and am by nature a son of death, and a thousand-fold more a child of hell by my wicked practice; but of thine infinite grace Thou hast promised mercy to me in Christ, if I will but turn to Thee with all my heart: therefore upon the call of thy gospel I am now come in, and throwing down my weapons, submit my-

self to thy mercy.

"And because Thou requirest as the condition of my peace with Thee, that I should put away mine idols, and be at defiance with all thine enemies which I acknowledge I have wickedly sided with against Thee, I here from the bottom of mine heart renounce them all, firmly covenanting with Thee, not to allow myself in any known sin, but conscientiously to use all the means that I know Thou hast prescribed for the death and utter destruction of all my corruptions; and whereas I formerly inordinately and idolatrously set my affections upon the world, I do here resign my heart to Thee, my God, that madest it, humbly protesting before Thy Glorious Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire grace from Thee, that when Thou shalt call me hereunto, I may practice this my resolution, to forsake all that is dear unto me in this world, rather than turn from Thee to the ways of sin; and that I will watch against all its temptations, whether of prosperity or adversity, lest they should withdraw my heart from Thee, beseeching Thee also to keep me against the temptations of Satan. to whose wicked suggestions I resolve, by thy grace, never to yield; and because my own righteousness is but filthy rags, I renounce all confidence therein, and acknowledge that I am of myself a hopeless, helpless, undone creature without righteousness or strength.

"And forasmuch as Thou hast, of Thy unbounded mercy, offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of Thee, I call heaven and earth to witness this day, that I do here solemnly avouch Thee for the Lord my God, and with all possible veneration bowing the neck of my soul under the

feet of Thy most sacred Majesty, I do here take the Lord Jehovah, Father, Son and Holy Ghost, for my portion, and do give up myself, body and soul for thy servant: promising and vowing to serve Thee in holiness and righteousness all the days of my life; this by the assistance of divine grace is my sincere determination, a determination that I will never retract so long as I am assisted by the grace I need.

"And since Thou hast appointed the Lord Jesus Christ, the only means of coming unto Thee, I do here upon the bended knees of my soul, accept of him as the only new and living way, by which sinners may have access to Thee; and do here solemnly join myself in a mar-

riage covenant with him.

and naked; a most loathsome and polluted wretch, a guilty condemned malefactor: unworthy to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory; but such is thy unparalleled love, I do here with all my powers accept Thee, and take Thee for my Head and Husband, for better for worse, for richer for poorer, for all times and conditions. To love, honour and obey Thee before all others, and this to the death. I embrace Thee in all thine offices: I renounce mine own worthiness, and do here avow Thee for the Lord my Righteousness. I renounce mine own wisdom, and do here take Thee for my only Guide. I renounce mine own will, and take Thy will for my law. And since Thou hast told me I must suffer if I will reign, I do here covenant with Thee to take my lot as it falls with Thee, and by Thy grace assisting, to run all hazards with Thee, verily purposing, that neither life nor death shall part between Thee and me.

"And because Thou hast been pleased to give me Thy holy laws as the rule of my life, and the way in which I should walk to Thy kingdom, I do here willingly put my neck under Thy yoke, and set my shoulder to Thy burden, and subscribing to all Thy laws as holy, just and good, I solemnly take them as the rule of my words, thoughts and actions; promising that though my flesh contradict and rebel, I will endeavour to order and govern my whole life according to Thy direction, and will not allow myself in the neglect of any thing that I know

to be my duty.

"Now Almighty God, Searcher of hearts, Thou knowest that I make this covenant with Thee this day without any known guile or reservation, beseeching Thee, that if Thou espiest any flaw or falsehood therein, Thou wouldst discover it to me, and help me to do it aright. And now, glory be to Thee, O God, the Father, whom I shall be bold from this day forward to look upon as my God and Father; that ever Thou shouldst find out such a way for the recovery of undone sinners. Glory be to Thee O God the Son, who hast loved me, and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer. Glory be to Thee O God the Holy Ghost, who by the finger of thine Almighty power hast turned about my heart from sin to God.

"O dreadful Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost, Thou art now become my covenant friend, and I through thine infinite grace am become Thy covenant servant. Amen.

"And the covenant which I make on earth, let it be ratified in heaven.

"July 16, 1819.

LANCASTER B. DUSINBERY."

Of his marriage to HARRIET, we have already spoken. And that their union was crowned with the blessing of God no one can doubt. HARRIET was the choice of his heart, and the delight of his eyes. To make her happy, seemed to be the utmost of his earthly wishes; and his enjoyment in this respect was doubly heightened, by the kind returns he received from the beloved partner of his joys and sorrows. Providence cemented their union still stronger, if that were possible, by making them the parents of two lovely babes, both of whom are now helpless orphans, not of sufficient age to know how to estimate their loss in the death of so valued a father and mother. But if they live to mature age the sadly joyful tale will be told them, of the love of LANCASTER and HARRIET, and that these, who were so lovely in their lives, were their parents. They will then erect a monument to their memory, on which they may in vain attempt to inscribe their worth.

Lancaster, like Harriet, was ever devising liberal things. Having received a good education in his youth, and maturing his judgment in riper years by a close application to business; and also having his heart fired with love to God and man, he could not eat his morsel alone; he was both qualified and willing to do good to his fellow men. Fired with a laudable zeal for the Redeemer's glory, when the Young Men's Missionary Society was formed in the year 1820, he became an active member of the Board of Managers, and was appointed to the responsible office of Treasurer. In this capacity, he did not linger at his post, but was punctual, active, and successful. He went from place to place, soliciting donations and subscriptions, and evinced the purity of his zeal by the disinterestedness of his conduct.

When the Church called for aid in pecuniary matters, Lancaster became Secretary to a Board that was formed to solicit help to relieve its debt. In this capacity, as one of the Trustees has observed to me since his death, he was exceedingly active and successful, exciting wherever he had any influence, a spirit of benevolence in behalf of the Church. He neither lin-

gered nor loitered in his way.

At the formation of the Asbury Library, an institution well calculated to diffuse useful information among the people, particularly the youth, our beloved brother was one of its active agents, devoting himself to its interests, and was unanimously chosen Secretary to the Board of Managers. Whatever station he filled, he was punctual and prompt in the performance of its duties, and always assiduous in promoting the interests of the community.

We are not able to speak so particularly in regard to the private exercises of his mind, as it respects religious things, as we have of Harrier, as he has no notices of these in writing; but if we may be allowed to judge of a tree by its fruits, we shall be Vol. VII.

warranted in concluding that his piety was genuine, and his at-

tachment to the cause of Christ strong and uniform.

Neither did his benevolence assume any tincture of ostentation. Diffident and modest in his general deportment, his zealous activity excited no envious suspicions, nor gave offence to any one, but provoked the loving jealousy of others to love and good works. The amiableness of his disposition, the friendliness of his demeanour, and his Christian courtesy and kindness, attracted the affection of them all, and bound them to his heart.

Such was Lancaster in his life. Surely no husband and wife, no companion or friend, no philanthropists could be more lovely in their lives. I may seem to exaggerate, but it is not my intention. The warmth of friendship, which still glows in my breast, arising from an intimate acquaintance, may incline me to transcend the bounds of reality—for I confess their lovely image still

lives in my imagination, and will long live to instruct me how to live; and much more to teach me,

"How vain are all things here below, How false, and yet how fair;"

as well as how to die. For even this lovely pair, so happy, so promising, so affectionate, so useful, surrounded with so much of earthly good, and withal enjoying so much of the benedictions of heaven, were cut down like the flower, and their place in the Church, in the societies of which they were such beloved and useful members, is no more found.

This leads me to notice,

2. That in their death they were not divided. In respect to the time of their death, they were scarcely divided. The "insatiate archer" shot twice, and twice its victim slew. HARRIET fell first; but in her fall, the deadly arrow flew from her heart, and fastened in the vitals of her beloved LANCASTER—He reeled but a few times before the poisoned quiver laid him low in death,

seventeen days after the death of his lovely HARRIET.

As Harriet first fell, I shall first proceed to narrate her fall. She was seized with a fever, which, at first, seemed to assume no very alarming aspect. Her sufferings, indeed, were great, but were borne with patience. In about two weeks after her confinement, her affectionate husband called on me in tears, and with a faultering voice solicited me to come to his house, for that his Harriet was about to die. I hasted to the house of mourning, and found the sufferer struggling with a most violent fever, and to all human appearance, in the last stage of the disease. I found her mind comfortable, though not in the enjoyment of that unclouded evidence of God's love which her soul desired. I endeavoured to administer to her the consolations of religion, by directing her mind to Jesus the Friend of sinners, and much more the Friend of saints—for such I doubted not she

was. After praying with her, and baptizing her youngest child, then about two months old, I left her. On my next visit a few days afterwards, I found her struggling in the agonies of death, but her spirit was "triumphant in Jesus' love." Her mourning and weeping husband, who was so soon to follow, and who hung over his dear Harriet with the fondest affection, embracing her cold hand and lips, told me that last evening, she broke out in a rapture, and repeated the following lines:

"All o'er those wide extended plains, Shines one eternal day; There God the Son for ever reigns, And scatters night away.

No chilling winds nor pois'nous breath, Can reach that healthful shore; Sickness and sorrow, pain and death, Are felt and fear'd no more.

When shall I reach that happy place, And be for ever blest? When shall I see my Father's face, And in his bosom rest!

Fill'd with delight, my raptur'd soul,
Would here no longer stay!
Though Jordan's waves around me roll,
Fearless I'd launch away."

While I stood by her bed, she bid her little brothers and sisters an affectionate farewell, exhorting them to love and serve God, to be loving one to another, and obedient to their Father and mother. "O!" said she, "I am going to Jesus! Death has no terror! My soul shall soon launch into the boundless ocean of redeeming love," and many more expressions of a similar import.

On taking her by the hand, which was already cold in death, she exerted all her remaining strength, pressed it to her dying lips, and with the utmost affection bid me farewell, saying, "O brother B. I shall see you in glory!" I shall never forget this tender scene. Her eyes rolled in their sockets, sparkling with celestial joy, and beaming with the kindest affection to all around, while her breast heaved in agony, and her hands assumed the purple of death. I left her at about five o'clock, and about seven her spirit departed, and "left the dull bedy behind."

According to Harriet's dying request, Lancaster, with his two motherless babes, removed to the house of her parents. His heart was bound up in that of Harriet's. Though he manifested an humble acquiescence to the adorable will of God, yet he could not but feel acutely on an occasion like this. Sorrow preyed upon his spirits. He resumed, however, his business for a few

days—but he was soon seized with a violent fever, which immediately assumed a very threatening appearance. It however passed its crisis, and he appeared convalescent, until on Sabbath evening, at about twelve o'clock, he was seized with a violent pain in the Viscera, from which no relief could be procured; and it was soon manifest that death could not be far off. About three o'clock in the afternoon I saw him, and conversed with him for some time. He did not then enjoy that sensible peace and love, which his soul panted after, but at the same time expressed a strong confidence in God. After praying with him, I left him, not expecting to see him again alive.

In this last interview, he mentioned a circumstance which affected me much, and thinking it may be a useful admonition to others, I will mention it. While lamenting to me his want of spiritual consolation, he observed that though he had been for several years a member of the Church, he had never dared to approach the table of the Lord, intimating, at the same time, that this neglect arose, not from any doubts of the validity of the sacred ordinance, but from a sense of his extreme unworthiness; and he now attributed his want of spiritual comfort to his having

neglected so obvious a duty.

We have already remarked his great modesty and diffidence; and it was doubtless the humbling views he entertained of himself which prevented his attendance upon this divinely appointed

means of grace.

The following communication from the Rev. Henry Chase, contains a statement of the circumstances of the last moments of our deceased brother; and it will be extremely gratifying to his numerous friends, and indeed to all the friends of Jesus, to witness the triumph afforded, in his dying moments, to this servant of God.

"Feb. 23, being Monday, I called at nine o'clock in the evening to see brother Dusinbery. When I came to the door, I heard Dr. Phelps at prayer, and immediately after him brother Moore offered up a prayer. Rising from our kneeling position, I went to the bed-side of the dying man, who was in perfect possession of his senses, but had just strength sufficient to speak. A gloomy and death-like ghastliness sat on his countenance. He knew me, and with an effort pronounced my name. Perceiving he had neither strength nor time to waste, I immediately asked him the state of his mind, and he very emphatically replied that it was very dark. I told him he might venture his whole soul upon Jesus (Here I added considerable more than I have set down, though Christ. I do not distinctly recollect what. However, I reminded him of the mercy of God in our Saviour, and gave such counsel as was natural on such an occasion.) Soon after some one proposed prayer. I observed that as there had been several prayers, perhaps it would be better to allow him to collect his thoughts, and to offer his prayers to God in silence. After about ten minutes his countenance very visibly changed,

appeared animated, and brightened with a serene smile. Raising his hands and eyes, he pronounced distinctly and audibly the name of "Jesus." Gaining strength from the fervency of his feelings, he spoke again still louder, and said, "Jesus the name high over all." This he repeated five or six times. He again spoke: "Is'nt it a name high over all?" "Would you part with it for a thousand worlds? Would you brother PHELPS? Would you bro. MOORE? Would you bro. CHASE?" His father Donaldson was standing near the bed, and he (bro. Dusinbery) drew him still nearer, and affectionately endeavoured to embrace him, still talking about the name of Jesus. "Glory to God," said he, "I am saved—hallelujah—happy—happy—happy," &c. We then kneeled down, and returned thanks to God for this manifestation of his goodness. After this he asked us to sing, and, on being asked what we should sing, answered, HARRIET's hymn, whom he frequently named, and said, she was in heaven. Her favourite hymn, "On Jordan's stormy banks I stand," &c. was then sung, during which he was much animated. Soon after this, he failed very fast. He frequently endeavoured to speak, but the organs of speech refused to perform their office. We could only understand the words, "happy" and "hallelujah" which were repeated many times, and at half past ten o'clock, he fell asleep without a struggle or a groan."

We have thus traced our departed brother and sister through life, and followed them to their departure out of this world, from which, we have every reason to believe, they flew to the regions That they were lovely in their lives, will appear of the blessed. evident to all who impartially consider them. We know, indeed, that we are often accused of eulogizing the dead to please their surviving friends. And it may be that, on the present occasion, we have furnished just cause for such a suspicion among those who were unacquainted with the subjects of our remarks; but we are very sure that those who were blessed with their society, who witnessed their piety and benevolence, their private and social virtues, and observed their attention to conjugal and domestic duties, will be tempted to say, "the half has not been told us." But whatever opinion others may form of them, your speaker may well be pardoned if he should betray that warmth of enthusiasm, which arises from Christian friendship, in speaking of these "happy dead." He knew them well. He has often witnessed their zeal for the honour of God in the advancement of His holy cause, as it was exemplified in their attention to the various duties of their station. He saw their tears and witnessed their groans while they were under conviction for sin, and likewise participated in their joy when the Lover of sinners said, My peace I give unto you. He has viewed with pleasure their progress in the divine life, mixed in their society on a variety of occasions, seen them in the house of God, and by their own fire-side, and finally bore testimony to their entrance upon another state of existence, and he can truly say that the more he saw the more

he admired them on account of the loveliness of their deportment. And these things are mentioned not to exalt the creature, but the Creator, and to magnify the riches of that redeeming grace which shone so conspicuously in their lives, and made them so triumphant in their death—and that others, especially the youth, may be induced to follow them as they followed Jesus Christ. "The righteous shall be had in everlasting remembrance."

Scripture Illustrated.

From the Wesleyan-Methodist Magazine.
REMARKS ON MATT. v. 16.

"Let your light so shine before men, that they may see" (discern, or understand) "your good works, and glorify your Father

which is heaven." (Matt. v. 16.)

It is evident that what is to shine, is the light,—and that this light is necessary in order to discern the beauty of the works in question, of which, when thus discerned, the effect will be,—to

glorify God.

What we commonly term good works are such as are useful to men; and these require no superior or supernatural light, to enable us to approve of them, especially if they are useful to ourselves or our friends. I now speak of usefulness in things solely connected with the body; but then the effect of our seeing, and still more being benefitted by these good works, usually is, to admire those who perform them; by which it is evident that somewhat more is needful to be discerned before we shall glorify God on account of them. And it is this which makes the shining of the light so needful.

I make these remarks, because I think the text is commonly understood to mean the light of our good works, instead of that light which alone can enable us to understand their true nature,

source, and ultimate aim.

Our Saviour, speaking of his heavenly Father, said, "I do always the things which please Him." This is the criterion of a good work. We talk much against self-righteousness: but its real cure is instruction in the nature of true righteousness; by which I mean the spirit of our actions, to what they tend, and from what motives they emanate. (Rom. ii. 36.) To discern this requires the light of heaven. We may see many things in external nature by the light of a candle or lamp; but to see the situation of a country, its boundaries, and its bearings on other countries, requires the commanding and extensive light of the sun. Men in general look at good works by a mental candle-light; their horizon is the small circle in which they themselves move;

and utility in that sphere is their standard. Hence their admiration is limited and partial, and their estimate erroneous. In fine, the light which the disciples of Christ are to make to shine, is the light of instruction in the true nature of works acceptable to God. Compare the twentieth verse of this chapter. E. M. B.

The Grace of God Manifested.

MEMOIR OF MR. PETER BONNETT.

Communicated by the REV. HEMAN BANGS.

Peter Bonnett, the subject of the following memoir, was born in the town of New-Rochelle, West-Chester county, state of New-York, of respectable and religious parents, in the year of our Lord 1736. He was a descendant from the old Huguenots, many of whom fled from France, during the great persecution, which the Protestants suffered from the Papists in the reign of Louis XIV. His Grand-Father fled from France to England, and from thence, with his family, he came over to America, and settled at New-Rochelle, which place took its name from Rochelle in France, as many of the first settlers in New-Rochelle oame from that place in the time of the persecution above-mentioned. The family of Bonnetts have become quite numerous in this place, and many of them are respectable and pious, members of the Church of God.

Peter was early taught to sear God, and honour his parents: and these pious instructions of his parents were not in vain; his mind when quite a child was deeply impressed with religious truths, especially the being and providence of God. He would often, when very young, ask his father many and various questions on the subject of creation, of providence, &c. the particulars of which he often related to his friends in his old age, as a proof of his early piety. At such times his father took particular pains to open the books of nature and revelation, and lifted up his youthful mind from nature to nature's God, as the Author and Creator of all things, as the good, wise, and powerful governor of the world, and the tender Father of the whole human family, which instructions were never forgotten by the child.

When about twelve or thirteen years of age, he was called to part with his affectionate father, who died and left him an only child. This bereavement almost broke young Peter's heart; but being deprived for ever of the presence, counsels and support of his earthly father, he was led to seek help from his heavenly Father. He was now brought to think more seriously and deliberately upon his future state. The Holy Spirit strove with

him, enlightening his mind and melting his heart; his soul was now burdened with the guilt of his past sins. "He laboured and was heavy laden." He mourned, wept and prayed, but apparently to no purpose. He was in fact almost in despair: he began to think that God would neither hear his prayers nor forgive his sins; but after a long and sore travail of soul, when almost discouraged and ready to give up all hope of mercy, the Holy Spirit taught him to ask in the name of Jesus Christ; and no sooner did he begin to lay hold by faith on the atonement of Christ, and pray for pardon and salvation in His name, than the chains fell off from his feet, and the load from his conscience. His mourning was turned into joy, prayer into praise; peace sprung up in his soul, and the love of God was shed abroad in his heart by the Holy Ghost. He immediately clapped his glad hands for joy, and shouted glory to God! These things he often related with feeling and interest.

Mr. Bonnett was now about fourteen years of age. His religious friends being chiefly Calvinistic in their religious sentiments, he could not cordially unite with them, and therefore had to struggle alone for many years; this circumstance probably much impeded his spiritual improvement, and made his path rough and very difficult, yet he held fast his confidence in God, "committing his works to the Lord, his thoughts were established." The Lord preserved him like young Samuel in the midst of ignorance, darkness and opposition, until the time was fully come to favour Zion in this part of our now highly favoured land.

About the year 1771 or 1772, the Methodist preachers visited New-Rochelle. Here for the first time in his life, he found a people whose doctrine was consonant with his own feelings and of his view of the Holy Scriptures, and with whom he could unite. Immediately therefore he joined himself to the Methodist Episcopal Church, where he remained until the day of his death.

The first introduction of Methodist preaching into New-Rochelle being somewhat singular, and so closely connected with Mr. B.'s experience, that I think it will not be improper to mention it in this place. There was living at New-Rochelle, a man by the name of FREDERIC DEVEAU, whose wife dreamed one night that she was left alone in a dark and miry swamp. How to find relief she knew not, until a young man came up to her, and offered her his hand; and at the same time promised to lead her out of the swamp. She accepted the offer, and he safely conducted her out of all her troubles. This dream made a strong impression upon her mind, and the appearance of the young man was full in her recollection. This dream Father BONNETT always related as being from the Lord. Now at Mr. Deveau's the Presbyterians occasionally held meetings; and it happened one day while the minister was preaching, two strangers came into the congregation. After he had finished his discourse, one of the

strangers arose and introduced himself as a minister of the gospel, and asked of the minister liberty to preach; this not being granted, he next asked the man of the house, who said he would ask his wife who lay sick in an adjoining room. As he opened the door she saw the preacher, and knew him; and on being asked whether he should preach or not, she exclaimed, "yes he shall, for that is the man who led me out of the swamp!" Having obtained leave to speak, he took his stand, (while the other minister left the house,) and like Philip when he came down to Samaria, began to preach Jesus and the resurrection, in such a manner as the people had never heard before; and while he was speaking, the Lord converted the sick woman in the other room, and made her soul happy in his love. Thus was she indeed brought from the darkness of error, and mire of sin. This was on Thursday; and on the next Saturday he preached again, when Mr. B. for the first time, heard that kind of doctrine which so well agreed with his enlightened mind, and which he afterward heard for more than forty years with so much pleasure. (This preacher, as near as I can learn, was Mr. BOARDMAN.) His heart was at once united to the man, and made to rejoice in the truth, for the "man spoke as one having authority and not as the scribes," and his word was "spirit and it was life." Many were ready to say, "we have seen strange things to day." Mr. B. in particular, felt as if the man had told him all things that he had ever done or felt, even his whole experience. It was Mr. ASBURY who first formed a class here, some time, I think, in 1772, when seven joined class, and Mr. B. was appointed to be their leader, which office he filled with satisfaction and usefulness for near forty

Mr. B. was the first to introduce the messengers of the cross at the White-Plains, where, since that time, the Lord hath wrought wonders. He was a licensed exhorter, and travelled very extensively through this region, and laboured with commendable zeal to diffuse that light of divine truth, which the Lord had lighted up in his own soul, among the people for many years. He, like the sun, held on his course, through the whole of life. In the midst of trials, dangers and persecutions, he stood fast in the liberty

wherewith Christ had made him free.

During the revolutionary war, the travelling of the preachers was much impeded in this part of the county; and this place laying on the lines, their little flock, like sheep without a shepherd, were scattered and torn to pieces; but after the horrors of war were ended, Mr. B. who had been driven away from his home by the war, returned and sought the scattered flock and united such as could be found together again.

Through the zeal and perseverance of our venerable father Bonnert, and the blessing of God, the society flourished, and Methodism gained a firm stand in this place. Through his in-

fluence chiefly, a comfortable Meeting-House was soon built, which was the first Methodist Meeting-House built in the country, in the state of New-York. His own house was ever an asylum for the travelling ministry. Mr. Asbury speaks of him, and of Mr. F. Deveau, as among his best friends, and their houses as his best homes. Thus he continued his course without turning to the right hand or to the left, until the day of his death.—Well might we say of him, that he fought a good fight, he kept the faith, he finished his course, he loved the appearing of Christ, and he has, no doubt, gotten the crown of righteousness from the righteous Judge.

PETER BONNETT was a man of a steady, strong, and a sound mind; of a rather slender body, of a middling size, in his appearance graceful, in his manners open, affable and conciliating, pleasant and interesting in his conversation. When truth, and the cause of God, or of Methodism, which were synonymous terms with him, required firmness, he was as inflexible as a wall of brass, and a pillar of iron. He endeavoured to obey this command, do good to all men, especially to the household of faith. He lodged the stranger, visited the sick, helped the poor, fed the hungry, and clothed the naked. His heart, his hand, and his

purse, were all open to support the cause of God.

As a Christian he partook largely of the spirit of his Divine Master; his piety was deep and uniform; and his benevolence only bounded by his means. He was humble, spiritual, persevering and holy. His light was like that of the just which shineth more and more unto the perfect day. His soul being filled with love to God and man, he strove to let his "light so shine before men, that they seeing his good works might glorify his Father who is in heaven." His seat was seldom vacant in the house of God, until age and infirmity shut him up in his own house; but even then, he made his own house a Bethel, where the people of God met weekly to worship the Lord with his aged servant. At such times he would sing, pray and exhort, with all the fervour of a young convert, or rather of one ripe for the church trium-This he continued to do until the Friday evening before his death, which took place on the Thursday following. As a father he was affectionate, and perhaps too indulgent. Like Abraham, the father of the faithful, wherever he had a house, there God had an altar. It is said that for forty years, he was not known to neglect family worship; when he was unable himself to attend to it, his pious wife, who is yet living, took his place. On the Tuesday evening before he died, having a presentiment that his end was near, he had the family called together the second time for prayer, when he mentioned the probability that that would be the last time they should pray together, which proved to be the fact.

As a husband he was kind, loving and faithful. As a neigh-

bour he was obliging and conciliating, seeking peace with all men. He obtained the good will of all who knew him; his influence was great, being esteemed and reverenced by all classes of his fellow citizens. The society of which he was a member, always looked up to him as unto a wise and good father, and he

will long live in their affections and memory.

He departed this life in the triumphs of faith, on the third day of April, 1823, in the eighty-seventh year of his age. He had been a professed believer in Jesus Christ seventy-three years; a uniform and faithful member of the Methodist Episcopal Church, fifty-one years; and a class-leader and exhorter about forty years. His favourite verse, as he used to sing it in his old age, stands inscribed upon his head-stone.

"He suffer'd on his fourscore years, Till his deliverer came; And wiped away his servant's tears, And took his exile home."

Miscellaneous.

Selection in

For the Methodist Magazine.

DEFENCE OF THE DELEGATION TO THE ENGLISH CONFERENCE. Quærit nodum in scirpo.

MESSRS. EDITORS,

A writer in the Wesleyan Repository of February, seems desirous to make it appear that our Mission to the British Conference was not only unconstitutional, but expensive and abortive. "Was not the expence connected with the passage of the representative there and back," he asks, "together with the support of his family while absent, and all contingent charges, borne by the Book-room?" Answer. The representative received quarterage for himself and family while absent. He received nothing for "family expences," either from the Book-room, or from any other source. Nor were there any other "contingent charges" than expences actually incurred and paid; of which an account has been rendered to the officers of the Book-room, to be laid before the General Conference.

"Was this embassy," he continues, "any 'benefit' to the description of preachers above enumerated, or their wives, widows, or children?" If the judgment of the officers of the Book-room may be relied on, it was. In an official communication on the subject, written long before the appearance of the article in the Repository, they say, "We have no doubt but the Mission will result in much benefit even in a temporal point of view to the Book-concern;" and of course to the description of preachers

enumerated, their wives, widows, and children.

Did the writer in the Repository suppose that the Canada affairs were the sole subject of the Mission? Did he not know that of Methodists in Europe and America, by a personal representation, was a great object of it? Or does he not consider the accomplishment of this object worth "\$163 34 cents" several times told? The arrangement between the Book-rooms of the two Connexions, effected by the Mission, and so beneficial to us, in the opinion of our Editors, either did not enter into his calculations, or was not

suited to his arguments.

"What instructions were given to our representative,—how they were complied with-how the matter was settled," will all be answered to the proper authorities.—" Whether the house, &c. in Montreal was restored to us." In principle it was. Our right to it, as urged by the Mission, was explicitly acknowledged, and an equivalent satisfactory to us, agreed to be rendered for it. And now, Sirs, to use the language of the writer in the Repository, will it not surprise the Methodists in the United States, to read the broad and unqualified assertion in the conclusion of his paragraph: -"the Canada Methodists will not now (Sept. 1823,) receive preachers from the United States." That there are some, possibly many, who wish "English local preachers to come and help them, as Itinerants and as School masters," I am not at all disposed to question, though I have not seen their circular. But the assertion of the writer quoted is unlimited, and implies much more-"the Canada Methodists will not receive preachers from the United States." Let us then turn to the records. What say they?

British Minutes for 1823.

"Total number of members in Canada this year, 1081 do. Preachers, 9"

American Minutes for 1823.

(N. B. Agreeably to arrangement we send no preachers into Lower Canada, although many there have wished it.)

Number of our members in Canada this year, 5450 do. Preachers, 30

I leave you to judge how the assertion of the correspondent of the Repository, is to be reconciled with these

Baltimore, March, 1824.

DOCUMENTS.

If the Editor of the Repository think it proper he will be pleased to copy this article into his paper.

AN INFIDEL ENTHUSIAST.

After Lord HERBERT, the most learned of the English infidels, had finished his favourite work, entitled De Veritate, apprehending he should meet with much opposition, he doubted whether it would not be best for him to suppress it. To decide this point he adopted the following expedient. The account is given in his own words.

Being thus doubtful in my chamber, one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book, De Veritate, in my hands, and kneeling on my knees, devoutly said these words:-O, thou eternal God, author of this light which now shines upon me, and giver of all human illuminations; I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make: I am not satisfied enough whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall not publish it.—I had no sooner spoken these words, but a loud, though gentle noise, came forth from the heavens, (for it was like nothing on earth,) which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded; whereupon I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true; neither am I in any way superstitiously deceived herein; since I did not only clearly hear the noise, but, in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place from whence it came.'

On this passage Leland makes the following observations: "I cannot help thinking, that if any writer, zealous for Christianity, had given such an account of himself, as praying for and expecting a sign from heaven, to determine his doubt, whether he should publish a book which he had composed in favour of the Christian cause; and upon hearing a noise, which he took to be from heaven, had looked upon it as a mark of the Divine approbation, and as a call to publish that book, it would have passed for a high fit of enthusiasm, and would, no doubt, have subjected the author to much ridicule among the gentlemen who oppose revealed religion. What judgment they will pass upon it in Lord

HERBERT's case, I do not know."

From the Wesleyan Methodist Magazine.

MR. WESLEY'S RULES FOR CONGREGATIONAL SINGING.

[We copy these Rules from the second Edition of a scarce book of Tunes entitled "Sacred Melody," &c.; published by Mr. Wesley in 1765, in connexion with his "Select Hymns, designed chiefly for the use of the People called Methodists." EDITOR.]

That this part of Divine Worship may be the more acceptable to God, as well as the more profitable to yourself and others, be careful to observe the following Directions.

1. Sing All. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find a blessing.

2. Sing lustily, and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more

ashamed of its being heard, than when you sung the songs of Satan.

3. Sing modestly. Do not bawl, so as to be heard above, or distinct from, the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together,

so as to make one clear melodious sound.

4. Sing in time: whatever time is sung, be sure to keep with it. Do not run before, nor stay behind it; but attend closely to the leading voices, and move therewith as exactly as you can: and take care you sing not too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

5. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature. In order to this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.

SINGULAR CONVERSION OF AN IRISH ROMAN-CATHOLIC.

(Communicated by DR. ADAM CLARKE.)

BRYAN M'MAKEN was a poor ignorant Roman Catholic, who acted as herd for a number of families near Newtown Stuart, in the county of Tyrone, North of Ireland. The Methodist Preachers visited the place to which he belonged; and BRYAN, under the preaching of Mr. Joseph Armstrong, was so deeply convinced of his sinful state, that when he returned to his cabin, after the sermon, he was unable to conceal his distress from his wife. On her inquiring into the cause, he said, "I think God Almighty is looking at me every minute, and is angry with me." She did her utmost to make him quiet, but to no purpose; and, as a last resort, she advised him to go to the Priest on the following morn-He took this advice; and having told his case, the Priest said to him, "O, you have been hearing these Methodists; nothing better could come of it." "Oh," said BRYAN, "it is they that have done it upon me; but, Sir, what shall I do, for I cannot live this way." After scolding him, the Priest said, "Well, I will tell you what to do, and you will be well enough: go to the dance, which is to be at John --- 's to-night: and when you return home, take a hearty glass of whiskey, and get MADGE [his wife] to sing you a song; and all will be well." In obedience to this advice, BRYAN and MADGE went to the dance; but he had not been long there before he started up, saying to his wife, "MADGE, come away! I am worse and worse." On his return home, however, he took the rest of the advice,-drank the whiskey, and heard the song; but to no purpose. In the morning, far from being relieved, his distress was greatly increased; and

MADGE advised him to go once more to the Priest. He went the next morning, and told his Reverence that he was no better, for God was "still looking at him," and was "angrier and angrier!" He was then ordered to go to Lough-Derg, and heavy penances were prescribed,—so many crossings, genuflections, stations, walking on his bare knees, &c. Having accomplished this task, he returned, and told the Priest that he was no better. said the Priest, "you may go to the Devil; for I can do no more for you: but, mind, you must never go near the Methodists again." "O," said BRYAN, "there is no danger of that; they have done enough upon me already." Notwithstanding this resolution, being a short time after drawn by his employment to the preachinghouse, during the time of divine service, he ventured to the door to listen to the singing, then heard the prayer, in which he thought there could be no harm, and lastly ventured in. The Preacher, knowing nothing of the case of BRYAN, was led to describe the state of awakened sinners, and the advice sometimes given to such, to relieve them from their distress. BRYAN, having, by this time, got near the pulpit, exclaimed, "That is just what he said to me:" and there and then, before the congregation, he detailed the whole of what had passed between him and the Priest. The Preacher told him that he could never be happy until he was converted, and obtained the forgiveness of his sins; adding, "Kneel down, and we will pray for you." The whole congregation then fell upon their knees, calling upon God to have mercy upon the penitent. After some time, he leaped up, clapped his hands, and said, "I have got it, I have got it! I know he is not angry with me now! O, Sir, will you come and convert MADGE?" The preacher replied, that he would go and talk with her next morning; but BRYAN could with difficulty wait so long. As soon as he got home, he exclaimed, "O, MADGE, sure I am converted; God is not angry with me now." "BRYAN dear," said his wife, "who converted you?" "O," said he, "it was the Preacher." "Would he convert me?" said she, "for I am as bad as you." "He would convert all the world," said BRYAN. The Preacher visited MADGE, and explained to her the plan of salvation by Christ Jesus, and she also was soon brought to enjoy the power and comfort of religion. BRYAN could not rest now without telling the Priest. He was advised not to go; but go he would; and in the face of the congregation, in his own way, told the Priest of the happiness of his soul. The Priest ridiculed him, and threatened him with excommunication; to which BRYAN replied, "You may save yourself the trouble; you could do nothing for me in my distress, and I will never come near you more." BRYAN and MADGE suffered much from their bigotted neighbours; but they held on their way, and are long since lodged in the Paradise of God. They brought up their children also in the fear of the Lord; and one son became a respectable Local Preacher among the Methodists.-ib.

Religious and Missionary Intelligence.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I am instructed by the Tennessee Conference, to transmit the following Report to you, to be made use of as you may think proper.

With assurances of genuine respect,

I am, Dear Brethren, yours in Christ,

THOMAS L. DOUGLASS.

To the Tennessee Annual Conference.
DEAR BRETHREN,

Your committee appointed to examine into the progress and prospects of our Mission among the Cherokee Indians, beg leave to report as follows, viz.

dians, beg leave to report as follows, viz. From the best information we can obtain, we understand that in the spring of 1822, Mr. RICHARD RILEY, a native of the Cherokee nation, living twelve miles south of Fort Deposit, requested the Rev. RICHARD NEELEY, the assistant preacher on Paint-Rock circuit, to preach at his house, to which he consented, and in the course of the summer, with the assistance of the Rev. ROBERT BOYD, who travelled with him on that circuit, raised a society of thirty-three members, of which Mr. RILEY was appointed leader. The Rev. WILLIAM M'MAHON, Presiding Elder of Huntsville district, held a quarterly meeting at this place a few months previous to Conference, at which time the power of God was manifested in a very extraordinary manner among the natives, several of whom, professed to find peace with God through Jesus Christ, became members of his church, and have continued since that time to evince the sincerity of their profession, by an upright walk and conversation. At our last Conference, the Rev. ANDREW J. CRAWFORD was appointed to this place as a Missionary. He arrived at Mr. Ri-LEY's the 7th of December, and made known the object of his mission, and was cordially received. As soon as convenient a council was called, consisting of the principal natives in that part of the nation, who gave their approbation for the establishment of a school, which commenced the 30th of December, under favourable circumstances. He began with twelve children, and the num-ber soon increased to twenty-five, several of whom commenced in their letters, and in a few weeks were able to spell in three and four syllables. In the course of the summer, some on account of their crops, and others through a want of inclination, declined attending, especially

the children of parents not under religious impressions. Most of those who sent their children, are highly pleased with the establishment, and have proffered to aid in building a boarding house, provided they could be supplied with teachers sufficient to carry on the institution. The good effects which have resulted from this small attempt are so visible, that your committee are of opinion that much of what might be considered opposition at first, is now removed; and that a school would be much more prosperous another year. At this time there are fifteen regular scholars.

Our Missionary has been more successful in his attempts to preach the gospel, than in teaching the children. At first he met with some opposition in preaching, but through the influence of Mr. Raley this was removed, and the natives soon built a comfortable house to preach in, where they had regular service on Sabbath, besides being visited once in two weeks, by the preachers who travelled Paint-Rock circuit. At Mr. Rilley's request, they took the mission into their tour round the circuit, and he was so kind as to make provisions to pay their ferriage over Tennessee river, which they had to cross in making their visit. On Saturday the 18th of January, several preachers met the Rev. Thomas Stringfield, who attended the quarterly meeting for the Rev. WILLIAM M'MAHON, the presiding elder. Lord favoured them with a peaceful and happy time, and many felt that their faith stood not in the wisdom of man, but in the power of God. The natives attended Lovefeast on Sabbath morning early and punctually. The Lord was in the midst, and it was truly a feast of love to the souls of his children. The minis. ters present were much delighted to hear their Indian brethren speak of Jesus in their own language, for although they could not understand their words, yet there is among these converted happy children of the desert, such a divine sim-

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plicity of manners, and fervency of devotion, that no person who sees them can doubt the sincerity of their profession: indeed sincerity has a language of its own, and it requires more art and refinement to ape and counterfeit it with success, than these honest simple hearted people possess. After Lovefeast was concluded, brothers STRINGFIELD and CRAWFORD preached The Lord attended his word with power, and crowned the congregation with his presence and grace. Three precious souls found peace with God, and have continued since that time to give the most convin-cing evidence of their real and solid

conversion to God.

The promise of a two days meeting at this place in the latter part of the summer, having been given by brother M'Mahon to brother Crawford, the propriety of having a camp-meeting was suggested, and after consulting brother RILEV and some others of the leading characters among the Indians in that neighbourhood on the subject, it was mutually determined on, and the time appointed. Accordingly, on Thursday, the last day of July, they met on the ground, where they found brother Ri-LEY, with his brother, and several others, encamped. There was a neat and commodious tent prepared for the accommodation of the preachers, well furnished with clean good beds, (indeed the tents and accommodations were all good) and all who attended the meeting were lodged and fed generously and comfortably. Many of the natives attended on this occasion from a very considerable distance. Some from thirty to sixty miles, and one who travelled fifty miles and who could neither speak nor understand the language of the whites, was powerfully converted to God, baptized in the Christian faith, and returned home a new creature in Christ Jesus. This was a time of the mighty power of God, and of the gracious out-pouring of His Holy Spirit. Thirty-one souls professed to find peace through our Lord Jesus Christ. Twenty five adults, and twenty children were bap-tized. During the whole time of this meeting, the most profound attention was paid by the Indians to every part of divine service, and to the rules of order and decorum; indeed they manifest a disposition to comply in every instance, with the directions of their ministers. When the meeting was about to close on Monday morning, and the congregation was actually dismissed, twenty or thirty of the natives, who had attended no, never, while their memory is left Vol. VII.

during the meeting, and were seriously impressed, came into the altar, and requested the preachers to instruct them how to get religion, or, as they would say themselves, how they could obtain the favour of the *Great Spirit*, and be happy like their brethren who were praising God; and on their request being complied with, by one of the preachers addressing them through an interpreter, it was really a circumstance stamped with marks of the introduction of primitive Christianity among the heathen, to see them hang with seriousness and delight, upon the speaker's lips, and appear as if they would never be tired of hearing about Jesus, and the way to Heaven. When the meeting finally closed, it was with the greatest reluctance these friendly people parted with their ministers; and one of them, a man of wealth and piety, was so delighted with the meeting, that he seriously proposed to his brethren to return to the posed to his brethren to return to the camp ground, throw in all their property and stay on the ground as long as it lasted. From this meeting the work of God has spread and revived in a glorious manner; two other societies are now flourishing in that part of the na-tion, one of which has been formed since the camp-meeting, and the other greatly increased.

Your committee look upon these openings of Divine Providence as special and loud calls to our Conference, bur superintendents, our ministers, and members in general, to unite their zeal and exertions, to afford this destitute people the means of salvation. O brethren! come up to the help of the Lord against the mighty. What has God already wrought, and how plain and simple the means by which he has performed the mighty work. Only consider, but two years ago a Methodist preacher had never preached in this part of the Cherokee nation. Our worthy and pious friend, Mr. RILEY, as has been stated, invited brothers NEELEY and BOYD to cross the Tennessee river and preach at his house, and these zealous and pious young men, who had just been called like Elisha from the plough to the pulpit, embraced the invitation, and flew upon the wings of love to plant the gospel among the Indians, believing that a Methodist preacher is never out of his way when he is searching for the lost sheep of the house of Israel, and bringing sinners home to God. ROBERT BOYD is no more! he is gone to his reward; but he lives in the hearts of these pious Indians, and never,

them will they cease to remember Ro-BERT BOYD.

We now have one hundred and eight regular members of society in this part of the nation, and a number of the children can read the word of God, and some of them can write a tolerably good hand; and the whole amount of moneys expended does not exceed two hundred dollars. Indeed your committee are of opinion, that a great parade about Missionary establishments, and the expenditure of many thousands of dollars to give the heathen science and occupation, without religion, is of but little advantage to them. For after all their acquirements they are still savages, unless their hearts be changed by the grace of God, and the power of the gospel; but this blessed gospel, which is the power of God to the salvation of all that believe, whenever and wherever its divine influences are implanted in the heart by the efficient operations of the Holy Ghost, makes man a new creature, and fits him for his place in society. Your committee has at this Conference, witnessed a very striking instance of the influence of moral and divine truth on the heart and conduct of one of the members of the society at brother RILEY'S. POLLY SMITH, a converted indian, some twelve months ago, found a piece of calico in the nation. This honest and pious woman, instead of concealing the property or applying it to her own use, took it to the nearest store, and asked the merchant if he had sold such goods, and to whom, and being informed that he had sold such calico to some Creek Indians, she has kept it sacredly and inquired for the owner until now; but not finding an owner, she came to this place, and applied to brother M'MAHON, the presiding elder, to know what she should do with the pro-perty. What spirit but that which is of God, could make a Cherokee Indian in America so much like a primitive Christian at Jerusalem!

Your committee are happy to learn from the best authority, that these Indians are not converted merely to forms, names, and ceremonies, but that love to God and good will to all men, are the ruling and governing principles of their hearts and lives. That this blessed work of evangelical purity and holiness may be generally diffused among these people, we would suggest the propriety of establishing a Missionary Family, or at least a boarding house for children in this part of the nation, so soon as it may be thought expedient. Many, very many

of their children and young men would have attended the school during the past year, and received the instructions of our Missionary, but they lived at too great a distance, and there could be no provisions made to board them for the want of means. Dear Brethren, we call upon you once more, and we know we shall be heard, for our call is the call of mercy and humanity, for your prayers and exertions to save this dear people from perishing for lack of knowledge. We have two very good exhorters in this part of the nation, brothers GUNTER and Brown. Brother Brown is a young man of pretty good English education, speaks his own language with great facility, is a very good interpreter and bids fair to be eminently useful to his nation. He is willing to give himself entirely to the work of the Mission, and he can already repreach a sermon delivered by our Missionary to the natives in their own language without loosing either the substance or force of what he communicates in this way. A divine unction attends his word, the Missionary fire is communicated and kindles in his feelings while speaking, and the hearer feels its sacred influence. If we cannot at present engage in this important work upon as large a plan as we would wish, we recommend most earnestly that the Mission be continued in the same way as it was the past year.

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Your committee cannot conclude this report, without calling your attention to the gracious work of reformation which has lately taken place in another part of the Cherokee nation, about one hundred miles from the Mission at RILEY's .-About two years ago, Mr. Coopy living on the main road leading from Nashville to Georgia, near Ross' Post Office, invited some of our travelling ministers to preach at his house, which they readily complied with, and their labour of love was not in vain. A society was soon formed, and his house was continued as a preaching place. Your committee regret that they have not the necessary information relative to the progress of the work of God at this place, to give it in detail. We can only state that at this time there are more than eighty regular members of society in that part of the nation. Our worthy friend, Mr. Coopy, was made a subject of converting grace soon after the gospel was carried to his house. He is a good exhorter, a pious leader of the church which is in his own house, and a very useful man to his brethren. He requests that a Missionary should be sent to that part of the Cherokee nation, and proffers to give one hun-dred dollars per annum for the support of the Mission. Your committee would also seriously recommend this as Missionary ground, and hope our superintendents will try to make some provision for the

place in this way.

Convinced of the necessity and importance of attending to the Missionary business with promptness and punctuality, your committee would also take the liberty of recommending the propriety of appointing a Conference Missionary, whose duty and business it shall be, to travel through the bounds of the Conference, form Missionary societies, as branches of the Auxiliary Society in Nashville, collect funds, superintend the Missions, and visit those parts of the work which he may deem most important, as he can make it convenient.

Dear Brethren! we hail with more than ordinary solicitude, the conversion of the heathen to Messiah the Prince of the Kings of the earth, and the spreading glory of the gospel of peace among us in general. Permit us to conclude this hasty and imperfect report by assuring you, that if our prayers are heard in heaven, the harvest of the ensuing year will be more abundant than that of the past. That the Great Head of the Church may keep us by his power, through faith unto salvation, and bring us at last to mingle our joyful songs with the anthems of the spirits of the just of every land and nation, in the mansions of eternal blessedness, is the prayer of your committee.

THOMAS L. DOUGLASS, Chairman of the Con. Miss. Com.

WYANDOTT MISSION.

Extract of a Letter from the REV. JAMES B. FINLEY, dated Sandusky Mission-House, Feb. 10, 1824.

God is still carrying on his good work. I have just returned from a tour to the north, in company with Mononque and GREYEYES, two Indian Chiefs and JOHN POINTER, the interpreter. We had intended to visit the Chippewa Tribe, but on our arrival at Detroit, we learned that they were so much dispersed by the late war, that a visit would be inexpedient at present. We however visited some of the Wyandotts on the River Huron; and also those on the Canara in Canada. In both of these places God owned our labours, but more especially in the latter, where the Lord wrought so powerfully that several were awakened, three converted, and fifteen joined society. These we left in the care of bro. JACKSON.

Since our return the work of grace has so revived among us, that within one month, twenty-seven have been added to our number, which now amounts to two hundred and sixty. Our people are much engaged in the gracious work, and so numerous are our congregations that no house we have will hold them. Our class and prayer meetings are well at-tended. Never indeed was this Mission more prosperous. Our converted chiefs, like Joshua and Caleb, seem determined to go up and possess the land. So convincing is the hand of God in this work, that even the pagens remaining among us, stand astonished and con-founded, and almost at every meeting some come over on the Lord's side.

Our school has prospered; and some

of the children are truly pious. Brother WILLIAM WALKER, their teacher, is their class-leader, and they hold their meetings every week in the school-house. I attended the other evening at one of their meetings. One of the boys prayed; and we had not been long on our knees when there was almost an universal cry for mercy. Such a time I never saw amongst obildren. Some of them came and caught me around the neck, while they praised the Lord for pardoning mercy. I seemed lost in wonder, love and praise, while beholding this scene. Surely if the benefactors of this Mission and School, had witnessed this fruit of their bounty, it must have amply re-warded them for all their kindness.

The children are attentive to their studies, and learn well in spelling, read-

ing, and writing.
We hope the time will soon come, when this Mission will be able to support itself principally. God has blessed the labour of our hands as well as of our hearts. We raised between two and three thousand bushels of corn, and vegetables in great plenty. Our family now consists of sixty-four personsthree labouring men, four girls-brother HOOPER and his wife, myself and wife, and fifty-three children. We have manufactured about one hundred and twenty yards of cloth, and are preparing to be more extensive in this branch of business, and our general stock of provision has been very considerable.

STATE OF RELIGION ON NEW-HAVEN DISTRICT.

Good news from Zion is always grateful to the friends of Zion. The Lord is giving favourable intimations on different parts of New-Haven district. As usual, we have to meet with much opposition, and to encounter the intrigues and arts of our enemies. But in many places they overshoot the mark, defeat their own purposes, and produce a spirit of inquiry which always terminates in happy results. To accomplish any thing to purpose, much labour, much zeal, much diligence and perseverance, are essentially necessary in this part of the vineyard. A letter from bro. Schole-FIELD informs me, that "the work of God is going forward in a number of places on Dutchess circuit; between fifty and sixty have been converted and reclaimed from backsliding, since Conference, and prospects still brighten.'

Middletown is remembered in kindness by the Great Head of the Church. Brother Bowen says, "the long-looked for period at length has arrived, God is raining righteousness upon us." Convictions are clear and pungent, justifications bright and glorious. After speaking of several individuals who have experienced the gospel of Christ to be the power of God unto salvation, he says, "The work is spreading." The brethren in that place give glory to God, and strive to get to their several posts to be

workers together with Him.

In a number of places on Durham circuit, God is pouring out His Spirit.

In Haddam, and in one of the Parishes belonging to the town of Saybrook of notable memory, the word of truth is taking effect. Sinners are awakened and brought to the knowledge of that Jesus, who by the grace of God hath tasted death for every man

Poughkeepsie is also sharing in the heavenly shower. On several other circuits there are favourable indications. The preachers in general are well received, and doing well, and have the spirit of Christian Missionaries.

Our brethren, the local preachers, are happily united, not only among themselves, but with the travelling preachers, and manifest a deep and religious concern for the salvation of souls, and the prosperity of the church of God. At the District Conference, peace, love, life and holy power prevailed. It was a time long to be remembered. It was a continual feast: Every thing appeared to be done in the spirit of prayer, in the spirit of divine and brotherly love. A holy, happy awe encompassed the whole. The brethren parted in peace, fully resolved to be more holy, and to labour more for God and precious souls. Surely the Lord is on our side, and we shall prevail.

In affliction, opposition and persecution, we learn our own weakness and dependence. I am sure if we are humble, God will make us bold and strong and victorious.

S. Merwin.

New-Haven, March 17, 1824.

Extracts from the Third Annual Report of the South-Carolina Conference Missionary Society.

AT ASBURY in the Creek Nation, the pleasing intimations, which at an early period encouraged us to hope that our School establishment would become a nursery of pious feeling, as well as of moral principle and civilized habits, have not disappointed us. Under the management of the same zealons piety which would seek by other means to profit the soul, we have realized that our school is no less instrumental in christianising the children, than towards their civilization. And, indeed, thus far in our progress, it has been remarkable that those children who are more improved in the one respect, are so in the other; and that a child usually discovers a veneration for our piety, and concern to be interested in the benefits of religion, before he will be much impressed by the more common distinctions between civilized and savage men.

In giving direction to the early convictions of these tender, untutored minds, we are glad to say that our Missionaries have never encouraged strong and sudden ebullitions of feeling. They have wisely discriminated between these children, whose sensibilities, not yet blunted by a cherished infidelity, nor cauterized by crime, are alive to the importance of a doctrine which they may not distinctly understand—and the general mass of impenitents, who are instructed beyond their will, and are more careful to avoid the sense of duty than to perform what is commanded them. They have assiduously instructed their

pupils in the principles of religion; and have been watchful to ascertain how far they might be able to associate the doctrine of divine influence in repentance and regeneration, with that of obedience, in the appropriate acts of reformation and devotion.

We would not be understood here to mean that no indications of extraordinary religious feeling have appeared at Asbury. Quite otherwise. Many, very many strong cries and tears, have marked the power of a gracious work in some of the children. This, in some who were older, may have operated sympathetically upon others; so that almost the whole family of children have been bathed in tears, and prostrate together in prayer: but in these instances, our Missionaries have employed no alarming denunciations, no violent play upon the passions, to begin or to promote the work; and afterwards they have carefully catechised the subjects of it. We rejoice to add, that after sufficient trial-in which the importance of sealing the Christian profession of young converts was scrupulously guarded—two girls of about fifteen years old, and two other adult persons who were employed in the service of the missionof whom profess and evidence that they are "born from above"-have been bap tised; and several others of our children, are earnestly seeking the salvation of their souls. We have now a small class at Asbury; and our brethren are no longer exiled from the Church of God.

AT ST. AUGUSTINE, in East-Florida, the Missionary was well received; and has maintained a more numerous congregation, and has preached with better success, than might have been expected. A small Church of "persons having the form, and seeking the power of godliness." has been constituted there

of godliness," has been constituted there.

For several years past, our indefatigable brethren on the Satilla Circuit, have carried their labours beyond its former boundary, into Florida: but the appointment of a Missionary to St. Augustine operated with much additional force in favour of the labours of the last year; and the circuit is now so extended, as to include seven preaching places in that territory, with the blessed fruits of thirty-nine members of the Church.

The CHATTAHOOCHEE MISSION, which originally was appointed for the south-western extremity of Georgia, has been largely extended into Florida. It will be recollected that this Mission was

instituted two years ago; and that within the first year of its progress, there were two hundred and forty-one persons admitted into the Church. During the last year, the mission was strengthened with an additional Missionary; and has realised an increase of one hundred and ten members.

The Board cannot take leave of the work in Florida, without expressing their ardent desire, that a separate Missionary District could be formed, which should embrace the present Chattahoochee Mission, in one or two circuits—a Mission to be formed at and above St. Marks, including the newly designated seat of government—another above St. Andrew's Bay, probably along the Chippola river—and another at Pensacola. These points describe, as we are informed, the most valuable parts of the territory; and will probably attract a numerous population. We express our hearty wish to follow the first influx of emigration into this interesting country, but we cannot be confident that it will be so. Extended as our Conference District is, from the Cape Fear river in the north-east, to the Chattahoochee in the south-west; and from the French Broad in the north-west, to the St. John's in the south-east—with probably more than one thousand Churches, and thirty-six thousand members—no possi-ble zeal in the preachers, or wisdom of the Bishops, could make such a disposition of one hundred men as would meet every demand. "The harvest truly is great, but the labourers are few;" let us, therefore, with greater importunity, "pray the Lord of the harvest that he would send forth labourers into his har-

THE MONROE MISSION, embracing Monroe, Bibb, Crawford, and parts of Pike and Houston counties in the west of Georgia—has experienced much of the blessing of God upon Missionary labours. From this Mission, there were returned to the last Conference seventy-five members of the Church. The present return brings up the number to three hundred and twenty-six. There have been seven meeting-houses built, and the whole number of preaching places is twenty-five.

places is twenty-five.

From the YELLOW-RIVER MISSION—including the county of Henry,
and parts of Newton, Fayette and Pike
—you hear for the first time. The first
year of this Mission, returns three hundred and forty-seven members of the
Church. Ten meeting-houses have been

built; and our Missionary statedly preaches, every four weeks at twenty-

six different places.

THE GWINNETT MISSION—embracing the counties of Gwinnett and Walton, and touching on those of Newton, De Kalb, and Hall—returned a year ago eighty-two members of the Church. The present return amounts to four hundred and sixty-two. This Mission occupies nineteen preaching places; and has the benefit of eight meeting-houses.

The success of these Missions—the joy and the praise of the South-Carolina Conference—cannot be contemplated without strong emotion. Three years have scarcely passed away, since the treaty was concluded, which transferred from the Indians to the state of Georgia, all that beautiful country whither our Missionaries went. Attracted by the lure of its fertile soil, the laborious citizen eagerly succeeded the retiring savage; and before the forest could be converted into fields, or the adventu-rous emigrant might feel himself at home, our Missionaries had arrived.— Through forests which never knew an eye; and often without a path to guide them-they sought, and they have found, the souls of men. How delightful to many a pious wife and child, who had followed a husband or a father, to this distance from the Church, to greet so early these Messengers of grace! And how reviving to him who had gone thither, not because he loved to wander, but only to provide for a beloved family! That in the numbers returned from these Missions, there are many such, we deem a peculiar enhancement of the value of the Missions. And that this tract of Country is one of the finest within our limits, and must soon become immensely populous-will operate with great force to increase our labours.— Two other Missions are immediately wanted; and each of those which are already begun, requires an additional Missionary

one other subject—sacred to the cause of Christian charity—may not be omitted in this review of our Southern Missions. That we hold in the membership of the Church within our Conference, thirteen thousand negroes, will be admitted as evidence that they are not forgotten among the multitudes whom we serve. But we may not pretend that

this number is proportionate; nor that our labours are so. We lament the fact; and we deprecate its causes. Alas, that Charity should ever have been so unwise, as not to know by what meansto what ends-and in what proportions, her efforts might be useful! Alas, that ever she should have forgotten that the body may be served to the ruin of the soul;—and that the Almighty Himself, hath not preferred to redeem mankind from all liability to evil, but only has provided that temporal evils may sub-Grieved that serve eternal interests. evil should exist in an evil world-some present, manifested outrage, has drawn from her a voice of pity and condolence, which, unthinkingly expressed, has been perverted into the horrid doctrine, that religion may do murder. With us, and with you, Charity weeps, and long has wept, for another cause. We know no evil to which the slave is subject, that may compare with his so frequent, total destitution of the means of grace. We honestly believe that all the circumstances of his condition taken together, as they are known to us, the negro in the Carolinas and Georgia, might on no temporal account, envy the peasant of some other Christian countries. Yea, more: we believe that many thousands of them are both better fed and clothedand labour less—and are better attended to in sickness, than many of the white population of this, happiest of all countries. We long after a free, unsuspected, universal access to them. We long to realize the rich returns of a separate department, which should exclusively be directed towards their spiritual welfare. In the present economy of our labours-although we preach daily-it is usually but one day in seven that they can share the benefit; and even on this seventh day, we can preach to but a few of them. In the formation of our circuits, we have been led-perhaps too much-by the white population; and it might seem that the negroes, where they have our ministry, are served rather accidentally than by primary intention. Ought not this to be corrected? Might it not be pleasing to God that we begin to do something separately in this work, even although it could not be done ed duty to the circuits?

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Extract of a Letter from the Rev. Franklin Metcalf, dated Perth, Upper-Canada, Jan. 28, 1824.

was appointed as a Missionary to this new settlement, of which Perth is the principal village. With the assistance of brother Waldron, my worthy col-league, I have formed a four weeks circuit; and notwithstanding our difficul-ties have been many, and even discou-raging, we have succeeded in establishin this place, and of forming societies in couraging. other parts of the circuit. In one neigh- cious work."

"At the last Genesee Conference, I bourhood a gracious and powerful work has been wrought, and a society of about forty has been formed, several of whom had been Roman Catholics.

"Among these happy subjects of grace, is an elderly lady upwards of fourscore years of age, at the time of her conversion. To hear her expressions of gratitude to God for His pardoning a society of upwards of one hundred ing mercy, is truly delightful and en-in this place, and of forming societies in couraging. May God carry on the gra-

Obituary.

To the Editors of the Methodist Magazine.

Kinsale, Virginia, December, 1828.

DEAR BRETHREN,

A desire to perpetuate the memory of the righteous, and to see the triumphs of Christian virtue exhibited to the public eye, prompts me to present you with the following memoir for publication. MURDOCK MURPHY.

Mr. John P. Newton, late of Lee-Hall, Westmoreland County, Virginia, was born of highly respectable parents; and at an early period he was committed to the care of a pious mother, now a member of the Methodist Episcopal Church. He, like most young men in affluent situations, had the allurements of the world to contend with, which but too effectually prevented him from thinking seriously on his latter end, until he had attained to manhood in June, 1822. He was married to an amiable young lady in whose society he no doubt antici-pated enjoying all the felicities, the world could afford; but alas! how delusive were his prospects; but a few months elapsed after his marriage before he was visited with the pulmonary consumption, which he soon recognized as from the hand of the Lord. He now became deeply concerned for his future safety, and believing he was guilty in the sight of his God, betook himself earnestly to prayer and reading the sacred scriptures. He clearly saw that he had hitherto done no good thing. He now resolved to seek the salvation of his soul, and he did not seek in vain; for he soon found Him of whom Moses and the prophets did write.

Soon after this happy change, I made my first visit to him. He observed to me, "I thought ere this I should have been in eternity. I am dying, but I do not fear death. My God, for his Son's

right between me and my good God. I had a view of my beloved Redeemer before your arrival. He is gone to prepare a mansion for me." After a pause, he said, "O! He is preparing a glorious mansion for me." After being raised up in bed he requested that we should have prayer. He joined (although too weak to talk except by short sentences) in singing, and added a hearty amen, to almost every sentence, and humbly thanked his God that there were praying brethren, to pray for him. After this exertion he fell into a dose, when opening his eyes, he looked with sweet sur-prise, and exclaimed, "O what a scene opens before me! Brethren I have had glorious manifestation of the Holy Trinity!" He then paused, and appeared to gaze with rapturous delight, until he fell into another doze. Upon awaking, he proceeded to tell us what glorious prospects awaited him. His strength here failed so far as to prevent further remarks. Still his countenance evidently indicated the happy state of his

On entering his chamber, he said, "I am almost gone." I asked him if he still possessed an unsbaken confidence in his God? "O yes! O yes!" was his reply, "I think I shall get to him to night. O my brother, pray for a poor creature, I am almost gone; but I know my Jesus will never forsake me." After a short doze he observed, "I feel sake, has forgiven all my sins-all is that God is satisfied with my sufferings,

I should calmly wait the summons."-After awaking from one of those momentary slumbers which intervened between those alarming and truly distressing paroxysms of coughing, which he bore with Christian fortitude, he observ-ed, "I thought I was gone. O! in a little time I shall stand at the right hand of my God. O yes! that is my stand."

but his holy will be done; duty requires His chamber was a continued scene of prayer and praise. His exhortations excited the astonishment of all. I never entered his house, but the impression rested on my mind, God is here! On the 23d of May, after admonishing all around him to meet him in beaven, he called for his shroud, gently folded his arms across his peaceful breast, closed his eyes, and calmly fell asleep.

Poetry.

Reflections on hearing of the death of Mrs. HARRIET DUSINBERY.

The note of sorrow reach'd my ear. I caught Thy name enrolled among the zealous few The mournful accents, and felt the parting Anguish of my dying friend: Was it the Requiem sung by angels, o'er the last Bright hours of Harriet's days ? Or was it That kindred sympathy of soul which melts At others woes, and claims, tho' distant, tears Of sorrow. - This sacred sympathy of Soul is Heaven's best gift, it lightens care, and Smooths the pilgrim's path thro' toilsome life, till Joys immortal springs within the breast with -Methinks I hear the Eestacy divine .-Dying words of Harriet's tongue full of Eternity! while angels hov'r'd round Waiting to bear their sister spirit To her native skies. Sudden thy transit To a world of bliss! I ken thy rapid Flight, and trace thy shining way, above the Lucid spheres. And art thou gone so soon my Friend! and left behind so many charms to Tempt thy tarriance here ?- Bright was the hour Which hail'd thy bridal morn: A few seasons Roll'd their waves of bliss and crown'd thy happy Days-But oh! this changing life, this varied Scene-how vain it is. Transient as a dream. And like the sunbeams dancing on the wave, Or brightly colour'd how which decks the arch Of Heav'n, are all our joys --The fairest morn Is soon o'ercast-sudden the tempest frowns And blackens all the sky! The surges rise And lash the sounding shore. Toss'd upon the Sea, the fragile bark in vain contends with Raging elements and sinks to rise no More. But Harriet is safe-her lovely Form, where youth and beauty bloom'd, where Ev'ry grace its lustre shed; has droop'd away; but Oh! that Heav'n-born mind where shone effulgent Beauties more divine—still lives, and lives to Bloom for ever more. That voice which oft with Me bath swell'd the note of praise, now swells the Strain immortal thro' the Jasper skies, crown'd With a diadem of light unsultied.

Friendship may weep around thy early grave, For worth departed loudly calls for tears, And excellence like thine is seldom seen.

In Jesus' cause. Obedience mark'd thy steps Up to the gates of Heav'n. But oh! thy walk Of private life, there shone the female mind Unrival'd. I feel I touch a string that Vibrates thro' the souls of friends surviving. But Harriet sleeps in death. Oh! could I Shed the tear of sympathy o'er her tomb, With those who deepest drink the cup of woe, 'Twould ease my aching heart and mitigate The anguish. Methinks the last sad sigh of Sorrow now I hear; the rising sobs of Grief breaking the awful stillness of the Dying hour. The falt'ring tongue half whis'pring She's gone! Harriet breathes no more! Wrapt in All the agony of woe, her bosom friend, Despairing, sees his earthly solace gone, While clinging to his arms their lisping babes Repeat her name in vain. The weeping group Of friends, which round her hung, seem present to My thoughts. It is not fancy-Mournful the Muse attunes the low strung lyre to notes of Real woe. The chords respond to sorrow's touch, And breathe an air unlike the strains of joys Terrestrial; but like the cadence of a Dying hour, when trembling nature quits her Hold on earth and fastens on the skies. To Thee, death seem'd an angel in disguise. The Gospel hope its golden anchor lodg'd deep In the veil fix'd o'er eternity. On That thy spirit lean'd, till wafted to the Port of endless bliss. Now pours that "Blaze insufferable" upon thy soul! Mingling with Seraphs round the August throne Thy burnish'd plumes reflect the glorious Light.—Thine was the dignity of virtue. In life most lovely-lovely still in death, The mild lustre of those beaming eyes can No more give a charm to virtue; but thy Tranquil life of active goodness still speaks "Thy works do follow thee:" I'll mark thy steps And patient travel thro' this vale of tears, Till I my rest shall gain and join the theme Of everlasting love. MIRANDA.

Baltimore, Feb. 18, 1824.